

7-25-1910

**Evangelical Visitor- July 25, 1910. Vol. XXIV. No. 15.**

George Detwiler

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# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters of the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXIV.

HARRISBURG, PA., MONDAY, JULY 25, 1910.

No. 15.

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## EDITORIAL.

### Only One Micaiah.

There is an interesting bit of history in the last chapter of I. Kings which culminates in the death of King Ahab by being hit by an arrow shot at a venture. Micaiah was in the unenviable position of being a prophet of evil. He was very unpopular, but that did not prevent him from being right. A lying spirit was able to control all the professed prophets and Ahab was enticed to his death by their flattering words. Micaiah went to prison and to suffering as a result of prophesying truly.

We are reminded of this occurrence in connection with the recent World's Sunday-School Convention held in the city of Washington. Having seen and heard quite a bit of doings at such meetings by attending a number of sessions of the Pennsylvania State Convention last year we are able to appreciate the highly colored glowing accounts of this much larger meeting. About all of our religious ex-

changes gave more or less extended reports of the great meeting, some having their own reporter to write it up for them. As far as we have knowledge there is but one Micaiah among all who have written, but he stands to his colors bravely, and no doubt, if a wicked Ahab in the person of the President of the United States or some other world ruler, would condemn him to prison and feed him on the bread of affliction and the water of affliction, he would suffer hardship as a good soldier of Jesus Christ.

Possibly in order to even up things a bit and to keep us from being carried away with the enthusiasm of numbers, the smiles of the great ones of the world, the parade and the show, the blowing of trumpets and the shouts of the multitude, and commence to think that the world is indeed being taken for Christ and that the Holy Spirit was on the wrong track when he put it to Paul and Peter to write of the last days as being times of peril and apostasy we feel that it may be profitable for us to quietly sit down and let this solitary, modern Micaiah talk to us as he does in the June number of *The Gospel Message* printed by the Gospel Union Company, Kansas City, Mo., of

### THE WORLD'S SUNDAY-SCHOOL CONVENTION.

The rose must bloom before we understand fully about its qualities, and evil must be seen in all its ripened fruit ere we appreciate its great wickedness; so the religious doings of the day may often be judged best, not by its spires and individual meetings, but by its utterances and its trend when it has gathered its chieftains for its day of official utterances, and the great Conventions are in full swing. In such manner we shall try soberly and honestly to look at the Sunday-School work in our day and ask our readers to walk with us into the great World's Sunday School Convention that was held in Washington last month, having some ten thousand workers in attendance, together with three thousand duly appointed delegates from all parts of the world.

Both the religious and secular press commended the gathering, and so far as we have learned it was conceded to have been a marvelous success, and a great help to the cause of Christ all over the world; but as we have carefully considered what actually transpired at this Convention, we have come to conclusions a good deal at variance with the popular thought of this meeting, and we are compelled to believe that it will prove a hindrance to the true work of Christ in the earth, and make it more difficult than ever for humble but faithful servants of our Lord to find a hearing as they go forth to preach the true Gospel of the Grace of God.

We shall base our remarks on one report only, that of the Presbyterian *Westminster*, a religious paper that spoke favorably and without a word of criticism regarding the great meeting.

Some features of this Convention as reported, were especially objectionable, and desiring to be faithful to the great trust of the Gospel, we shall seek to speak, not as pleasing men, but God.

1. The World's Sunday School Convention made President Taft, who is an open and avowed Unitarian, the central figure at the first day's session.

We wish in accordance with the Scriptures to honor Mr. Taft as the chief political ruler of this nation, but we have strong and righteous indignation against his wicked, Unitarian beliefs. It was the brave apostle Paul who said, "Though an angel from heaven preach any other gospel, let him be accursed," and we consider it nothing short of treason to the cause of Christ to invite one who tramps under foot the Son of God, and denies the Lord who bought him, to officiate in any way at a religious gathering, though he be the President of the United States. This spirit of courting the good will and patronage of the great ones of earth, irrespective of their state toward God, has greatly helped to open the door and bring in the worldliness and apostasy of these

Continued on page 2.



# Evangelical Visitor

## A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION { PER YEAR, .....\$1.00  
{ SIX MONTHS, .....50cts  
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To Foreign Countries, \$1.25 a Year.

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*All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.*

*The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.*

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

*The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.*

### EDITORIAL.

(Continued from page 1.)

evil days. It is well for the man of God to remember that the Scriptures say, "If there come any unto you, and bring not this doctrine (*i. e.* the doctrine of Christ), receive him not into your house, neither bid him God speed."

2. The Convention was presided over by Mr. Meyer, its President, a preacher and writer who has taught the Larger Hope of the New Theology, and who himself introduced President Taft, the well known Unitarian.

We have long known that Mr. Meyer has looked with kindly favor upon Unitarians, and has publicly attempted to open the door of Paradise to those leading Unitarians of the past, Channing and Martineau, and we have felt it in our souls to earnestly cry out against these views: Some of our friends have seemed to think that Mr. Meyer had changed, and that we ought not to condemn him further, but we now seriously ask, Why does this venerable Sunday School President, in this present year, approvingly introduce and publicly set forth on his platform, before all the Sunday-school scholars and teachers of the world, this chief and noted

Unitarian of America? Does he not thereby suggest to every scholar and to every teacher, that they may if they will, trample under foot the precious blood of the sinner's Saviour, and yet be honored here below and go safely on to heaven?

As to his Larger Hope it is well to remember that our Saviour once asked, "Can the blind lead the blind? shall they not both fall into the ditch?" and while Mr. Meyer has tried to explain his position, he has not retracted what he has written; and accepting his books as the expression of his convictions, charity itself could do no less than say, that as to the great doctrines of sin and God's retributive justice, he is indeed blind, and we fear that many people who look up to him as the President of this great organization, and are his willing and devoted followers, will become more and more lenient to all forms of doctrinal error and unsoundness, and care less and less for the great truths of the Faith, as set forth in the Holy Scriptures, until man's religion will take the place of God's plan of salvation.

3. The Convention was more spectacular than spiritual, and played to the galleries, rather than purposed for God.

The great march of more than ten thousand members of Men's Bible Classes down Pennsylvania Avenue, and around the Capitol building to the tune of "Onward Christian Soldiers," and other stirring hymns, with banners and flags proudly waving, and the greeting at the Capitol with thousands of fluttering handkerchiefs, and the music of a girl's choir, seemed indeed a great sight, but when we stop to ask how many who were in that great throng are really "Enduring hardness as good soldiers of Jesus Christ," in the preaching of the Good News to Every Creature, and are entering into the afflictions of the Gospel by earnestly contending for the faith and stemming the great tide of apostasy and worldliness that is sweeping over the church, who could assure us that any number of them had entered such a path? It is one thing to thus march along Pennsylvania Avenue's broad way; it is quite another to plod on up the hill with Christ in His narrow way.

At one of the morning sessions our friend, Mr. Robert Speer, whom we are sorry to find in such company, made an address, and in the afternoon Marion Lawrence of the North American section of the Executive Committee, and the Rev. Carey Bonner, representing the British section, "Met

on the platform, clasped hands, and pledged the United States and Great Britain to lead in the evangelization of the dark corners of the earth." An American flag was thrown around Mr. Lawrence, and Mr. Bonner was draped with the Union Jack, while great and prolonged enthusiasm greeted this demonstration; many of the delegates being so overcome with emotion that they wept. But how little all this may mean! and by the record of the past we have not the slightest hope that these leaders who thus stood before the great meeting, or even those who were moved to tears, had any solemn purpose born of God to give up all for Christ's sake; to be willing to be poor, despised and rejected, and to follow Him who was scorned and cast out, having no where to lay his head, that the heathen may hear the Gospel.

4. The Convention's method of raising money was entirely worldly, and the spiritual and doctrinal condition of the life-members thereby elected, was not even considered.

The Gospel is supposed to be free, and the Bible states that he that thirsteth and hath no money may come and buy wine and milk, without money and without price, but it costs \$1,000 to become a life-member of the World's Sunday School Association. At one of the sessions \$65,000 was raised to elect sixty-five such members; the first six thus subscribed for were President Taft, Mrs. Taft, King George of England, Theodore Roosevelt, President Diaz of Mexico and Wm. Jennings Bryan, not one of whom gives any evidence of being born again by the Spirit of God. It is sad that an organization which bears the name of Christ and professes to be a child of the Reformation, should become so wild with excitement and enthusiasm in receiving into its fellowship Unitarian, Romanist, Politician and Worldly royalty. It throws down all doctrinal barriers, and receives President Taft, the Unitarian; it repudiates the contention of the noble army of martyrs and now extends the hand of fellowship to President Diaz, the Romanist. . . . Alas, we fail to see in the World's Sunday-School Convention a Paul to cry, "A man that is an heretic after the first and second admonition reject," nor do we discover a courageous Latimer to say to the great of earth, "Whoremongers and adulterers God will judge."

Were these persons and others selected because it was thought that they walked with God and would



bring down the blessing of the Almighty upon the work? We think not, but rather that the prestige of their earthly positions would make the World's Sunday School Association a greater worldly power.

5. It ignores the present day apostasy and has ceased to look for the return of the Lord Jesus Christ from heaven.

In response to the resolutions sent to the World's Convention by Congress, a letter was addressed to the House of Representatives, in which the belief is expressed that in giving national recognition to the Sunday-school, the action of the House in adjourning in the interest of the Bible Class march, the attendance at the Convention of the President of the United States and Mrs. Taft, and the President's strong and inspiring address, "Will cheer and uplift the World's Sunday-School army of nearly twenty-eight million teachers and scholars, and will give an impetus to moral and religious movements throughout the world, and have far-reaching influence among other nations."

Constantine gave national recognition to religion, and religion was thereby dragged in the dust and filth of politics and State, until its life God-ward was extinct and it became a curse man-ward instead of a blessing. Can it be that President Myer and the other Sunday-school leaders are so bewitched with the glare of the twentieth century head-light that they fail to look backward and read the plain words of history?

In all these words there seems to be no discernment of the perilous times in which we live, nor any willingness to reprove Congress for its corruptions, and the Speaker of the House for his notorious profanity. Some congressmen themselves have spoken out against the evils of that body with boldness, but the World's Sunday School Convention would make the corrupt politics of the day a helper of the truth, and a channel of blessing to the whole earth.

In the final paragraph of the letter, the Convention speaks of Congress helping "To build up a people that through all centuries will stand in the front rank among the civilized races of the earth;" thereby plainly showing that it is not looking for that blessed hope and the glorious appearing of the great God, and Savior, Jesus Christ, but rather that it expects the world to grow better and better under existing agencies and the Millennium thus be ushered in with-

out that One, who as Lord of lords, and King of kings, is in person, to set up His kingdom in righteousness.

But enough, we sit us down quietly and see the down-grade movements of this hour, and remember the sure Word of prophesy, telling us that all the world is to wander after the beast, and we fear that the thousands and millions of little children and youth of Christendom are being prepared for the revelation of the Man of Sin, who comes in his own name, but are not taught by the Sunday-schools of our day how they may by fleeing to the wounded side of that holy Savior who shed His precious blood for sinners, escape the tempest of God's wrath which are soon to break upon a wicked and adulterous generation.

"Then Zedekiah...came near, and smote Micaiah on the cheek, and said, Which way went the Spirit of Jehovah from me to speak unto thee?" (I. Kings 22:24.)

"Take Micaiah and carry him back unto Amon, the governor of the city...and say Thus saith the king, Put this fellow in the prison and feed him with bread of affliction and with water of affliction, until I come in peace. Micaiah said, If thou return at all in peace, Jehovah hath not spoken by me." (I. Kings 22:26-28.)

#### Special Notice.

According to an Art. of General Conference of 1910, giving privilege to erect a much-needed building at the JABBOK FAITH ORPHANAGE at Thomas, Okla., which shall cost about \$4,000. With the proceeds of the church at Blackwell, Okla., and other liberal contributions of Oklahoma, the church at that place has already raised about \$1,200. How many of us will at once respond to help this most noble work along so the Home will have a more commodious and convenient place for their children and school? We pray that we all may feel our responsibilities and appreciate our opportunities in helping in such a noble cause.

Yours in loving effort,

J. R. ZOOK, President.

D. R. EYSTER, Secretary.

#### Harvest Meetings.

Harvest meetings are announced as follows: At the farm of Bro. Enos W. Tyson, near Schwenksville, Pa., on Saturday, July 30, an all-day union meeting.

An all day Harvest Meeting will be held on August 11 at home of John L. Musser, near Green Village, Pa.

At Souderton M. H., Saturday,

August 6, at 2 p. m., and at Silverdale M. H., on Saturday, August 20 at 2 p. m.

#### Rapho District.

At the home of Bro. Jno. Ferry, near Mt. Joy, on August 6, and on August 13 at the home of Bro. John Dourte, near Manheim, and on August 27 at the home of Bro. Henry T. Fry, near Elizabethtown. These open at 1 p. m. A cordial invitation is extended to all.

On July 30, the Ringgold, Md., district, harvest meeting will be held at Waynesboro, Pa., in the Wayne Building. The meeting will continue at the same place over the Sunday following, July 31. A cordial invitation is extended to all.

Wayne county, Ohio. At the Paradise M. H., August 13, afternoon. All are invited.

It will be remembered that our last note *re* the outlook for the establishing of the Bible School and Missionary Training Home, in the East, was somewhat pessimistic. We expressed ourselves as having been *disappointed*, and up to the 15th inst., there seemed to be no promise to the contrary in sight. However a visitor appeared at our office on the afternoon of the 15th, bearing the intelligence that the ten thousand dollar fund had been fully secured; and we are assured that many are ready to give the ten dollar a year for five years pledge towards a Maintenance Fund. So we are glad to send this word out to the Brotherhood. Yet we do not do so exultingly, knowing that many of the dear brethren are not friendly to the institution and it may be a spirit of disunion will result. We hope, however, this will not be the case. We are confident that the brethren who have been active advocates of this new step being taken by the church are just as loyal to Christ and the principles of His teaching and kingdom, as also to the faith and doctrine of the church as are those who are standing in opposition. The viewpoint is different. Those who are in favor of this new departure are not at war with any of the Scripture texts which our Canada brother, P. H. Doner, uses to establish himself on an impregnable rock in opposition. To be proud of ones ignorance is not any better than to be proud of any other trait which one may possess, but it is about as hard to deal with as any other kind of pride. The same chapter that contains the verse quoted by our brother—"Beware lest any man spoil you through philosophy and vain deceit," etc., also



has a warning on another line which according to the apostle is of equal importance with the other, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels intruding into those things which he hath not seen, vainly puffed up by his fleshly mind... which things have indeed a show of will worship, and humility, and neglecting of the body not in any honor to the satisfying of the flesh" ("but are not of any value against the indulgence of the flesh." R. V.) In this chapter (Col. 2), it will be observed that the apostle warns against (1) philosophy, verse 8, quoted by our brother, (2) legality, verse 16 (3) false mysticism, verse 18, (4) asceticism, verses 20-23. Gal. 5:1. R. V., reads: "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." But now that the hill has been climbed, the height gained, in accordance with the ruling of Conference, the law-making body of the church, it would seem but reasonable that all agitation against it should cease, and the hope indulged that the brethren on whom Conference laid the burden of launching the enterprise will undertake the work in the fear of God, will conscientiously and cautiously proceed having at heart the best interests of the church of which the institution is a part. We recognize that it is a serious undertaking, that there is danger connected with it, but we also recognize that there is danger in *not* undertaking for the Lord. "Moses said . . . Stand still and see the salvation of God." "Jehovah said . . . Speak to the children of Israel that they go forward." To stand still when Jehovah says, Go forward, is equally as dangerous as to go forward when He says, Stand still. We trust that *brotherly love*—writ large—will be permitted to continue, and that we will lay aside anything of prejudice or evil thinking that may be lurking in any part of our being and unitedly help in the building up of this institution and that it may prove itself as a worthy institution in the promoting of a spiritual life in the church that shall redound alone to the glory of our God and His Christ. "Let brotherly love continue."

Presumably the harvest meetings are intended as expressing thanks unto Jehovah for His faithfulness in blessing the year with a fruitful harvest. It would seem quite appropriate to give the rejoicing and thanksgiving people an opportunity to express themselves in a tangible way in way of free-will offerings in sup-

port of some good cause. We would make a special request that special notice will be taken of the needs of our city missions. The western brethren have pursued this course (that of giving free will offerings) in former years but as far as we know the east has not come in line yet. Let every member give some evidence of having concern for the city missions.

We have before called attention to the need of increasing our list of subscribers. We don't know whether any one is making any effort on that line or not, but would be very glad if our friends would seek to introduce the VISITOR into many more homes. It will be noticed in the Minutes of Conference that on every new subscription secured the agent shall receive ten cents—that is send us ninety cents and keep ten cents. Are there not twenty readers who will undertake to get five new subscribers each? Do it now.

On Sunday, July 10, a baptismal service was held here in Harrisburg, when three persons, two brothers and one sister, were received into church fellowship and buried in baptism with their Lord. May they prosper in the ways of the Lord, and may many more receive Him who "was made sin for us that we might be made the righteousness of God in Him." On the same day two young sisters were received into church membership and baptized at Souderton, Pa.

We learn that Bro. Amos M. Sheetz, of the Rapho district, Lancaster county, Pa., has been re-instated into his former official position.

We are surrounded with snares! They are on the table: you may readily sin there. They are in your secret chamber: you are tempted there. They are in the counting-house, and on the study table. You cannot sit down to read a book without being in danger; you cannot go among the crowd without risk. Depend upon it, if any man is saved in the midst of this wicked and ungodly generation, in which the very air smells of corruption, and the common talk is polluting—his salvation will be evidently of the Lord. If any believer remains steadfast in this day of philosophic doubt, verily, I say unto you, his salvation must be of the Lord. He cannot go through this Vanity Fair, he cannot pass through this horrible slough, this Stygian bog of modern society, and be pure in heart and lip and life, unless God shall grant him His salvation.—*Spurgeon.*

## NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

### Addresses of Missionaries.

#### Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matoppo Mission, Bulawayo, South Africa

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission, South Africa.

The following are not under the F. M. B.:

Jesse R. and Malinda Eyster, Modersfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

#### India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I. R., India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India. Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

#### Central America.

Mr. and Mrs. J. G. Cassel, Huehuetenango, Guatemala, C. A.

### Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Bro. Jesse and Sr. Docia Wenger.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

DES MOINES, IA.—We truly feel grateful to our kind heavenly Father for His providential care over us and the work here during our absence; and for the liberal support of our dear Brotherhood in the beginning of this Conference year. The dear saints that were here did nicely, and were faithful to the work while we were East.

We first stopped off at Morrison, Ill., to attend a love feast at Franklin Corners on May 7 and 8. This is our old home community and we certainly enjoyed it very much indeed to meet with and fellowship the dear saints that we have known so long, and with whom we had many seasons of refreshing in days of yore. We had a few night meetings after the love feast during which a number requested prayer, and one a promising young man, was gloriously converted and has since been baptized. We also visited Eld. Isaac Trump, who was unable to attend the feast on account of ill health. We found this dear, faithful servant of God of good courage, although he has passed his eightieth milestone. May the Lord most graciously bless our dear sainted fathers and mothers in Israel—how much we miss them as they pass away. Let us hold them in high esteem.

The General Conference of 1910 will



certainly be long remembered on account of its unity, good feeling, the realization of God's presence, and because of the out-pouring of the Holy Spirit during the devotional and spiritual services, especially in the Sunday morning services when many stood for "the life more abundant."

The Church throughout is rising to a higher plane of Christian living. "O, may she rise and shine for the glory of the Lord has risen upon her!"

I certainly was delighted to meet in the Chambersburg Mission and enjoy the fellowship of God's little ones of that place. A number came forward for the sanctified life (or the grace of cleansing completed) and some sought the Lord for forgiveness of their sins. May the Lord continue to bless the work of that place.

The love feast at the Antrim Church was a time of refreshing. How sweet to meet with saints of "like precious faith." Had the pleasure of attending a Sunday night meeting at Grantham where we found spiritual life and liberty. It appears to be a promising locality for the work of the Lord. Two definitely sought the Lord in that service. Also had the pleasure to worship with the brethren in Harrisburg, Pa., Sunday, May 15. The Lord gave us a very hallowed service, under the charge of our beloved editor. There is where we met Eld. and Sr. P. H. Steigerwald, just recently from Africa.

Stopped off two weeks at Stevensville, Ont., and gave them an evangelistic service during that time, which the Lord blessed to the saving of some souls and the sanctification of believers. It was our happy privilege to meet the holy brethren at Wainfleet, Ont., on a love feast occasion, which indeed was a very remarkable meeting. In the Sunday morning service about sixty sought the anointing of the Spirit. It was a hard matter to close the services because of the great interest manifested. It surely was one of the "latter" rains.

Through the earnest entreaties of the workers of the Buffalo Mission a week was spent with them in gospel work. We found the work in a good, flourishing condition, and had the presence of the Spirit manifest. Quite a number were led to entire consecration, seeking the baptism of the Holy Spirit. Some were reclaimed from a life of sin, and a number stepped out for divine healing.

God proved to be faithful who also had promised. While at the last named place Bro. Whisler secured a convenient vehicle and we attended the love feast at Clarence Center, N. Y. Here we met those whom we had not seen for some time and enjoyed their sweet fellowship. We had a most delightful occasion. Eld. Noah Zook and wife were present also which added to the interest of the meetings.

We are very thankful for the pleasant trip with all the spiritual and heavenly blessings which our dear heavenly Father conferred upon us. We feel greatly encouraged and strengthened in every way. My devoted wife joined me at Morrison, Ill., from which point we returned to our appointed field of labor. We crave an interest in the prayers of all who know the worth of prayer, for Jesus' sake.

Your unworthy servants,

J. R. AND ANNA ZOOK.

WAINFLEET, ONT.—Dear readers: We come again with greeting in Jesus' name. It was our privilege to have Brother and Sister Zook of Goodman, Mo., with us from June 21 to July 3, holding meetings. The Lord was in the meetings. Several sought the Lord for pardon, and some came to the altar for sanctification and complete consecration. The Lord was precious to all, and helped the brother to declare the whole counsel of the Lord. We were glad to have the brother and sister with us once more. We thank the Lord for sending these aged pilgrims to us again. The meeting was grand on account of Jesus being present and hope the influence of the meeting may long remain. The Lord certainly permitted much good to come to some of us. Let all pray for us.

J. PUTMAN.

Forks Road, Ont.

### Home Again.

It is now nearly two months since the last of my letters to the VISITOR appeared in its columns. On our return from our trip we stopped at our home only five days, when we accompanied our delegation from Kansas to Conference, remaining in Pennsylvania some weeks, also spending a week in Ohio, visiting friends and relatives and occasionally giving talks of our trip, and on the missionary subject.

With reference to our trip we most humbly acknowledge the kind care of our Father, in that He so graciously brought us forward on our journey, in this our mission from Him, as well the mission of our Brotherhood who are workers together with Him, in the great harvest-field, the world.

We have been very forcibly made to feel that our sufficiency is not in ourselves but in Him; hence to Him we have been looking; and we praise Him for having gone before, and for preparing the way for the adjustment of difficulties to be looked into. And since this trust had been committed to us we also felt very keenly that we are only human; and though it is human to err, we can freely say we have conscientiously tried to discharge our duty. Wherein we may have failed to meet the expectations of the F. M. B., or the Church, we hope it will in charity be attributed to a lack of wisdom, and not to any wrong purpose or motive on our part.

We acknowledge the workings of the Spirit of the Lord, during our absence, in the conversion of souls in our home community, and especially in our own family in the return of the four who were yet outside the fold, which was an answer to our oft repeated prayer: "Lord save our children."

During our absence we were frequently made to feel that prayers were going up for us, from the many who were interested in the undertaking. But now as we have returned we feel that another set of prayers are following us, from those who are out in the front of the battle; that the trip made, with our return, may result in the awakening of a deeper missionary spirit in the people at home; to the extent, that other laborers may be called forth into the harvest, and with willing response may say: "Here am I, send me, send me."

May we all be so deeply interested in

the salvation of the lost of earth, that he that soweth, and he that reapeth, with the gathered sheaves from the plain, may all finally be made to rejoice together.

Yours in Him,

JACOB N. ENGLE.

### From Sr. Mary J. Long.

"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance." (Ezra 8:21.)

Only by the grace of God will I be able to write something, on such an important subject. During our Conference in May, as we came away from the Examining Board into the church and I was seated, and opening my Bible, not expecting any message from God, my eyes lit on the above named scripture. The Holy Spirit at once cleared up to me what it all meant. I said in a former letter that in answer to prayer all the dread of going to Texas was taken away and that I was perfectly willing to go when the right time had come; but when the above named scripture came before me with so much meaning to it, I, at once, felt like asking some of God's children to join us in prayer and fasting as did Ezra. Sometimes Satan hinders us from doing the very thing we ought to do as in the apostles' days. It's not too late yet, and more especially so for those of us who are thinking of going. Many thousands of dollars could have been used to help give out the gospel in the homeland as well as in the foreign field, if there had been more fasting and praying in order to know the will of God concerning the money that has only been entrusted into our care, we being only as stewards over what really belongs to God. And we are also bought with the precious blood of Jesus. I want no will of my own only go at His bidding. I, some way, feel that at least a few will join us in this very important matter.

Verse 23, "So we fasted and besought our God for this: and he was entreated of us." Oh how thankful we should all be that we can know the mind of God concerning us even in the smallest matter as well as greater ones.

I am very glad to tell you that God's presence has been with us all along, amidst the very busy life; our health also has been very good. Husband has now worked nearly three weeks with our mother on our old home farm where I was partly raised, gave my heart to God and was happily married, and have made many visits back to father and mother. And now as mother is left alone with many cares we feel it our duty to stand by her in such heavy trials as she has had of late on account of a cyclone that went through here and took a large hay shed and haying and harvesting on hand. But mother bore up remarkably well under it all.

I too had a chance to do up quite a bit of fruit to take along with us and some for the ones who are down; especially have our hearts been touched for those who have been afflicted. The news we get through private letters is quite encouraging. We learned recently that brother John Fike's health is still improving. Some of the sisters in this valley are getting ready to

(Continued on page 12.)



## OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

**Inbred Sin.**

BY ELDER CHARLES BAKER.

Since the writer has frequently been approached, and requested to write an article on this subject, he has, after due consideration, in the fear of God, decided to do so. Let it, however, be understood that this article is not written for controversy, nor for criticism, but simply, if possible, to be helpful to his fellow laborers in the gospel.

No doubt, all are aware that during the Christian era much has been said and written upon this perplexing question, and much of that is erroneously misleading, and has done and is doing an incalculable amount of harm. The writer therefore hopes that our Editors will grant this article a place in the EVANGELICAL VISITOR.

In the first place we will draw the attention of our readers to the phrase, "inbred sin" as being unscriptural, and on those grounds we think it ought not be used by a minister of the gospel.

Now the question arises, What is inbred sin? It has been taught throughout Christendom, and is taught to-day, that Adam, after the fall, transmitted this (sin) unto all his posterity. And especially the Roman Catholics believe and teach unless the "inbred sin" is, in some way, atoned for before death, that no person can be saved. They further believe and teach that if an infant dies without having been baptized it is lost, and many of the Protestants have imbibed that erroneous doctrine. The Roman Catholics, still further, believe that by administering baptism unto an infant the "inbred sin" is thereby taken "away and it is made innocent, immaculate, pure and harmless." Surely none of our readers will accept such doctrine. But before we conclude this paragraph, we say, if Adam has transmitted "sin" to his posterity after the fall, then the Roman Catholics are right, and consequently none can be saved unless they have that "inbred sin," in some way, removed before death, for "sin," no matter of what nature, cannot enter heaven. (We believe, however, that Adam did not transmit "sin" of any nature to his posterity.)

During the Christian era many theories were advanced concerning "inbred sin" and they were either accepted in whole, or in part, by some. The Roman Catholics accepted a

theory, as we have shown, but were not a unit on it. The Protestants rejected that theory, but, generally speaking, this is not widely known. To show that the Roman Catholics were not a unit on what was generally accepted by them concerning the doctrine of the so-called "inbred sin" we will quote Abelard (1079-1142). Abelard, one of the great theologians of his day, "boldly asserting that the inherited propensities to evil is not strictly a sin, which is only committed when the conscious self yields to vicious inclination." Surely that is sound doctrine, and agrees perfectly with I. John 3:4, where it is said, "for sin is the transgression of the law." From this passage of Scripture, and from the above named theologian's view we can safely infer that man has no "sin" within him until he has personally transgressed the commands of God.

Then coming closer home, we find that Melancthon, one of Luther's co-laborers, says, "Original sin is an inclination born with us, a feeling of pleasure, a certain force which draws us to sin, transmitted by Adam to all his posterity. As a fire ascends, and the load-stone attracts iron, so there is in man a primary power bearing him unto evil." Notice, the phrase, "a primary power," meaning first, foremost, before anything else, etc., conveying the thought that this "primary power," which bears man unto evil, was in man before the fall, for man was not created infallible, but fallible, liable to sin.

To show still further the correctness of this statement, we will quote from the Council of Orange (529). There it is said concerning man that "At his creation he had not the inability to sin, but only ability not to sin," "which involves the possibility of sinning." Thus the reader can see that those ancient Orientals concluded that there was something placed in man at his creation, if yielded to it would lead him unto sin. But he had no sin until he had yielded to the temptations of the enemy.

Now, as we have clearly shown that there was a "power" of some sort placed in man at his creation, and if yielded to it would lead him unto sin, but it was no sin unto him before he fell. This "power" or "propensities" therefore, Adam would have transmitted to his posterity even if he had not fallen. It was a God-implanted principle in man at his creation; it was the work of God and not of the devil, for it was not incurred by the fall.

This "principle" or "propensity," which was placed in man at his creation, was, however, no doubt, intensified by the fall, and has, no doubt, been intensified from generation to generation, insomuch that David could already say in Psalm 51:5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." This some would have us understand to mean, that David was in sin at his conception: which is a thought utterly unworthy of recognition. But David means to say that his mother was in sin at that time. Our German version especially repudiates the former thought, and plainly asserts that David's progenitors were sinful at the time of his conception.

Then since this "power," or "propensities" that are in man, was a work of God and not of the devil, it is therefore not to be supposed that Christ came to destroy the works of His Father, or to make provision through His suffering and death to have it eradicated in whole or in part. Christ came not to destroy the works of God, but the works of the devil, for the Savior says, "Every kingdom divided against itself is brought to desolation," etc. (Matt. 12:25.) Hence, the fact remains that those God-given propensities which were placed in man at his creation are not eradicated by the merits of Christ at our conversion, neither at any subsequent time, but remain in us until our end.

Now the question will evolve, what are the works of the devil? The works of the devil are many, but have only space to mention a few. Sin and death, that is, the actual transgression of Adam and its dire consequence are the works of the devil. For these Christ has made ample atonement. By His suffering and death upon the cross Christ has paid the penalty of Adam's transgression, and the way was opened that all can return to God. Then Christ has also made provision by His resurrection for the abolishment of death in due time.

Again, Christ has also made provision for the God-given "propensities" within us and their intensified state by and since the fall, but not for their eradication. These provisions are made for every child of God without exception. The provisions are, that He will give His Spirit to all when they believe on Him with all their heart. Both the revised and German versions are very emphatic on that point, and all that have not the Spirit of Christ are none of His. (Rom. 8:9.) The Spirit of Christ is the Holy Spirit. All that receive the Holy



Spirit in the way above described will, by His aid, if they are watchful, be able to overcome the world, the flesh and the devil, "because greater is he that is in you, (which is Christ), than he that is in the world." (I. John 4:4.) Notice the phrase, "he that is in you," which means that God's Spirit dwells in all His children. Now it is generally conceded that a power no matter of what magnitude, can be kept in check or subdued by a greater power. (That word "subdued" does not here mean annihilation.) So with us, if Christ the stronger one reigns within us, we are able by Him to keep in check all the "propensities" within us, and to withstand every temptation of the enemy.

But there is a difference in believers, some received a greater portion of God's Spirit when they believed than others, but all have received a portion of that Spirit, and that according to the "measure of faith." (Rom. 8:3.) We believe this Scripture can safely be appropriated here. But unto Christ, "God giveth not the Spirit by measure unto him." (John 3:34.) This then being beyond successful contradiction that all God's children have in some measure received the Spirit of God when they believed, yet there is more in store for one and all. According to our consecration to God and His service, after we have believed, He will give unto us an additional portion of his Holy Spirit which gives us power according to our need. Yet, nevertheless, no matter how much of God's Spirit we received when we believed, or how much we have received since, the fact remains, that those God implanted "propensities" in Adam at his creation, still remain in us as his posterity, and we carry about with us the same fallible nature, and against these "propensities," and this fallible nature we all have need to watch. If it were as some tell us, that these "propensities," or the falsely so-called "inbred sin," was eradicated out of our being at a special time of our Christian experience, then we would not need to watch any more. But our Savior says, "What I say unto you I say unto all. Watch." (Mark 13:37.) Showing plainly, no matter how great an experience we may have obtained, we are still in danger of falling, because we carry about in us those God-given propensities to Adam at his creation, and the fallible nature in which he was created.

In conclusion we will yet draw our reader's attention to the conclusions of some of the greatest theologians of

the Christian era. These theologians tell us, that if these "propensities," or the so-called "inbred sin," is eradicated out of our being at any time during life, we would then have become infallible. And further they say, if two of such were made one according to the law of our land, and if there was any issue, such would be infallible too. Thus you see, dear reader, where the eradication doctrine will lead us to. To put it as mildly as possible it is a pernicious doctrine, and we pray God that our whole Brotherhood will see the folly of it, and rise up in unison against it.

*Nottawa, Ont.*

For the EVANGELICAL VISITOR.  
Once More a Word of Protest.

By P. H. DONER.

Dear readers: Please bear with me for approaching this subject again. While reading the text on the calendar, I find that the prophet has said: "Whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10.) Col. 2:8 says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Col. 3:1: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

Our Lord and Savior said, "My words are spirit and they are life." Some one said, Conference is past. It is true we may be safe home, to our dwelling on earth, but let us remember as we sow we shall also reap. O may the Lord help us to be wise unto salvation. Since I am at home in talking with a young sister, speaking about Conference having one day added to it, she made the remark, "If they of the VISITOR would take the word of God it could be settled very quick," and I believe it myself.

Luke 16:15, latter clause, "For that which is highly esteemed among men is abomination in the sight of God." Matt. 11:25: "At that time Jesus answered and said, I thank thee, O Father; Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

One writer has said, "The childlike spirit is the gate open to all wisdom and blessing." Matt. 16:15: "He said unto them: but whom say ye that I am?" 16. "And Simon Peter answered and said, Thou art the Christ, the

Son of the living God." 17. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:23: "But he turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." 24. "Then said Jesus unto his disciples, if any man will come after me let him deny himself, and take up his cross and follow me." 25. "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." O may the Lord help and keep me from saving myself (life). I. Cor. 15:9: "For I am the least of the apostles: that am not meet to be called an apostle, because I persecuted the church of God." 10. "But by the grace of God I am what I am." I. John 4: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." I. John 2:15: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." 16. "For all that is in the world the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Please read at your leisure verses 17, 18, 19, 20, 21.

What I have written I have written in love to God, and that His cause may prosper. James 2: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of person." "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The fruit of righteousness is sown in peace of them that make peace." Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." James in closing, verse 25: "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

I hope these Bible passages will give the reason why I am not in favor of the Bible School, yet with all due



respect to all, as we are admonished to be co-laborers with Him. The blessed Master said we should condescend to men of low degree. Praise the Lord for the joy He bestows.

For the EVANGELICAL VISITOR.  
Does God Care?

BY C. L. B.

In Genesis 1:26, we read, "And God said, let us make man in our image after our likeness." So God made man in His own appearance, also in His likeness, pure and holy. But by partaking of the forbidden fruit man lost his likeness of the Father which did indeed grieve the God that made him. So do we grieve the Father by changing the appearance of God's image by disfiguring our faces.

In Romans 8:3, we read that God sent His Son in the likeness of sinful flesh. He who had been with the Father and Holy Spirit in the time of the creation, who agreed that the creation of man was perfect, was sent down into this lower world to open up a way whereby we all could be saved. He appeared with a human body like as a man whose image, picture, or likeness we have painted before us which it seems no man dare change in the least; it has stood for ages. Dare we pattern ourselves after it, or does God not care if we change our appearance? Or in other words, the appearance of His image whom He has placed in this world as lights?

When His only begotten Son was in this world He was given as a light to this world to enlighten the world or show men their sins that they should follow His example, or follow Him. And when He left the earth He said now as He would be no longer with His disciples, they should be the light of the world.

"Ye are the light of the world. A city that is set on a hill cannot be hid." "All men will know that ye are my disciples if ye have love one toward the other."

So we, as followers of Jesus Christ, are in a very responsible place. We are to be before men as an open book (the Bible) known and read of all men; so in all of our life as well as in our appearance we should show forth that Christlikeness. We have in the New Testament Christ's own words, also the words of the holy inspired apostles which tell us to be meek and lowly, not that high-mindedness as though we were somebody.

Suppose, for an illustration of man's creation, you made a certain piece of machinery and took it to the king and

government for inspection and they pronounced it perfect in every respect, but if after a while some one became jealous of your invention and would change the outward parts of the machinery a little, would you love that man as much as though he had not changed it? If the outer part of this machine was changed from that which all agreed upon was perfect, would you trust the inner? "Man looketh on the outward appearance, but God looketh on the heart."

We are to be lights to all who see us. God created man in His image. The evil one is jealous and tries to persuade us to change it a little to suit the natural eye. The holy apostles tell us how to adorn our bodies (I. Tim. 2:9; I. Peter 3:3), in modest apparel, neat and becoming. Not with braided hair—hair to be plain, not interwoven with unnecessaries or gold or pearls, or costly array, high priced. But as becomes a person professing godliness. So we see there is a difference between one who professes godliness and one who does not, otherwise those words would not be here. Also the putting on of apparel or what I would understand by (putting on) would mean after a person has enough on to be becoming to put something else on to gratify the lust or the eye, or that which is highly esteemed among men, which is pride.

"Not all that say, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father which is in heaven."

Duntroon, Ont.

Fleshly lusts are often punished with spiritual judgments, the sorest of all judgments.—*Matthew Henry.*

#### A Very Present Help in Trouble.

At first it seemed a pleasant tale,  
That whoso'er my path might be,  
On mountain side, in lowly vale,  
The great God whom I could not see  
Would be a "present help" to me.

My mother sang it in her song,  
My father breathed it in his prayer;  
It made them grow so strangely strong  
To bear the burden of their care,  
That I believed it unaware.

Yet only now—so late—I see,  
When years have given me clearer light,  
All that God's "present help" can be,  
Through gathering glooms of longest night,  
And in my dark I see His light.

No pleasant tale alone, but truth,  
Is this my strengthened heart can read  
As never in my days of youth,  
God is to me in very deed  
A present help in time of need.

Why should I falter or despair?  
I take my journey unafraid,  
Hope lives with me to banish care—  
Who trusts in God is ne'er dismayed,  
And all my load on Him is laid.  
—Marianne Farningham.

#### The Need of the Hour.

The spirit-filled church will settle every problem as to world-wide evangelization. An obedient church is an anointed church. "For he giveth the Holy Spirit to them that obey Him." Separation from the world unto God eventuates in the filling of the Spirit. Nothing else will meet the needs of the day. There are many who suggest this and that. The poor worldly church has had her tongue examined, her respiration and pulses counted and temperature taken ad infinitum. Many have been the prescriptions that this and that doctor gave, but Acts 1:8 is a cure-all. "But ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria and the uttermost parts of the earth." The *Missionary Review of the World* quotes from a sermon by J. M. Barkley before the late General Assembly as follows:

"I dare not be a pessimist. Human pessimism and divine sovereignty are inconsistent terms. I cannot be a pessimist while 'God is in His heaven.' But, discredit the muckrakers and the mock reformers as we will, 'the times are out of joint.' If virtues are virile, evils are gigantic. Twin sins that threaten the very existence of this Christian nation are the vulgar race for gain and the rotting sin of social vices. The former of these evils, the inordinate love of money, is the parental and passionate root of sins that have vitiated the whole world.

"I name only these two great categories of sin. They are by no means all. But as we see their terrific hideousness, is it not enough to convince us that the want of this wicked world yawns with an unmeasured depth? Yes, look at it as you will, this old world is turned topsy-turvy. Things are on top that ought to be under, and things are under that ought to be on top. And I do declare it my solemn conviction that, for its uprighting, there is nothing this old sinning, sorrowing, suffering world more needs than a witnessing church—a church that will dare to testify against its evil deeds, as Nehemiah testified against the transgressors of divine law in his time—a church so divinely enlightened that it receives God's truth, lives God's truth and teaches God's truth as the positive remedy for the sin and wrongs of the whole world.

"Under the white light and spiritual power of Pentecost these three things



—giving, praying, witnessing—were in splendid conjunction. And behold, and see what they did! From farthest East to farthest West, and from the mountainous solitudes of the North down to the sunny Greek isles of the South,

*"Where burning Sappho loved and sung."*

they carried the testimony of Jesus. With that testimony they faced every condition and class. With it they faced the fierce hatred of Judaism, the sorcery and witchcraft of Cyprus and Philippi, the rude savagery of Lycaonia, the sensuous idolatry of Ephesus, the sordid commercialism and the sodden immoralities of Corinth. With it they scaled the heights of Areopagus and met the philosophy of the world. With it they went to the palace of the Caesars. And with it they won, the world over.

"The need of these times is a whole church testifying for Christ. Eloquent preachers have their place. And yet the ambition for eloquence may be fatal to a harvest of souls. Many a man has ridden the hobby-horse of eloquence hard and got no further. Edward Everett, the orator of the Academy, was eloquent for three hours at Gettysburg field—and got into a book. Abraham Lincoln, the orator of the backwoods, was eloquent for three minutes—and he got into the heart of every schoolboy in America. Why the difference? One, with the grace of art, orated; the other, out of passionate experience, testified. We want great evangelists and learned scholars and skillful teachers and diligent pastors. But back of these, and, just now, more than these, we need a church that will give and pray and witness. And when the church will bring these into her life again, as at Pentecost, then shall she be a Pentecostal Church. Then shall she 'arise and shine, her light being come and the glory of the Lord risen upon her.'"—*Living Water.*

Jesus pitied sick folk, and he healed them because he was sorry for them. And this brings Jesus very close to all our beds of pain. Sick people, the fever-scorched, the pain-tortured, the weak, and those who have lost heart, have in him one who knows and cares. But Jesus knew that sickness is only a symptom of a profounder disease; and he understood that it cannot be said, "There shall be no more sickness," until it can be said, "There is no more sin."—*From "Etchings of the Master."*

#### Where Bad Boys Are Made Over.

I went to Europe by authority of the School Board of our city (Milwaukee), to visit the principal schools and institutions for defective children; to study their methods and to bring back a report of my experiences and investigations. My information was gained not only by visiting schools for the deaf, but by inspecting all kinds of schools and institutions, both public and private, that dealt with the solving of social and economic questions.

Among these are two in particular that attracted my attention and interest, namely, the Rauhe Haus ('Rough House') in Hamburg and the Barnardo Homes in London, the two largest institutions in the world of their kind, and the most successful in results for the rescue and education of unfortunate children.

It was natural, therefore, that my first visit after my arrival in Hamburg should be to the Rauhe Haus. It is known all over the world as one of the best and richest in results of all charitable institutions. Here I saw much of unusual interest and much which is of incalculable value. It is a school for bad and unmanageable children—a grand institution which has saved thousands of unhappy children from ruin and made them happy, intelligent men and women who are a blessing to the community.

The institution was founded in 1833 by Johann Heinrich Wichern. After studying theology at Goettingen and Berlin, he returned to his mother at Hamburg. Here Pastor Rautenberg had opened a Sunday-school for poor children. These children—there being no school laws—were compelled to work, and were thus prevented from getting an education. In Pastor Rautenberg's school they receive instruction in reading, writing, arithmetic, and religion. Rautenberg requested Wichern to become his assistant and Wichern assented willingly, soon afterwards being appointed superintendent of the school in St. George.

Then Rautenberg, hearing of a so-called visiting society in New York, whose members visited the poor and made a study of their conditions, founded a similar association and Wichern became one of its most enthusiastic members. What he saw during his visits to the poor was often painful and heartbreaking. Here were children who knew nothing of reading, writing, arithmetic, nor of God and the Saviour. What would become of them? Wichern often asked himself the question.

As a result of these experiences, the members, at a meeting on October 8, 1832, decided that there must be a "Rettungshaus" (rescue home) for such neglected children. Such a project, however, took money, but Wichern and his associates had faith and determination. Unexpectedly, they received a legacy from a wealthy man. A committee was appointed, a public meeting was called, and before the citizens of Hamburg Wichern disclosed his plans. He wanted a home to which homeless waifs should find admission. Not more than twelve children should be admitted to one house, as under this plan the children could be kept in control and each individual character studied. Each class of twelve should have one workman.

On November 1, 1833, Wichern moved his mother and sister into a small building in Horn, a suburb of Hamburg. They called it Rauhe Haus (Rough House). Why, I don't know; but probably because it was such a rough-looking building. Wichern had to pay a small rent. Within two months he had twelve boys, enough to fill the house. They came from the slums—the deepest misery. The oldest was hardly able to speak. A dirty paper in his pocket told of his descent. One, at the age of twelve years, had ninety-two thefts on his record. The youngest was five, the eldest eighteen. And the neighbors, looking on in wonder, shook their heads.

The twelve boys kept Wichern busy from morning till night. He taught them the three fundamental studies, and joined them in the work which he set for them to do. When spring came, the boys were set at work to make a garden. The days were filled with work, but in the evening, after supper, when tired out, they sat in the shade of a large chestnut tree. Wichern taught them to sing and told them stories of German history and of God and the Saviour. Thus he tactfully drove all thought of obstinacy and opposition from their hearts. Often tears came into their eyes when reminded of some wrong which they had committed.

Admission for more boys was soon demanded from Hamburg, and there was no room. But money came to provide for the need. Then they dug a deep cellar and built a two-story house in Swiss style, because the man who was to have charge of it was a young Swiss. In his honor it was called the Swiss House, and the first



cottage was now called the Old House.

Wichern was fond of music. Sometimes, when the fathers or mothers of the boys or other guests came, there would be no boys to be seen. Then, suddenly, at a sign from Wichern, the boys, hiding in the branches of a large chestnut tree, would surprise the visitors with a merry song. These boys, who came from the slums, learned to love the beautiful garden in which each one of them had a flower bed to himself; they sang and laughed at their work; and proud and happy they were when they could give to the visitor a bouquet of their own gardening. By such methods as gardening, music and story-telling Wichern developed in them a longing for something good, refined and beautiful.

With the growth of the institution, more young brothers were needed to care for the classes. They came from all parts of Germany, inspired by the reports that came from the colony, and filled with sympathy and love for the poor, helpless and degenerate children. They offered their services to Wichern, who, in return, instructed them in his methods. The volunteer worker gradually became a "housefather" and, later on, was sent out into the large cities to work among the poor and helpless. The demand for admission into the colony continued to increase from year to year. Another house was added. It was called the "Mutterhaus" (Mother House), because it had a large assembly-room and a tower, and because in it was room for all the housefathers to live. Then Wichern took Amanda Boehme as his wife and assistant. She had been a teacher in the Sunday-school; now she would live with him and work with him for the children.

I cannot write in detail of how the colony grew from year to year—how house after house had to be built—here the "Work House," in which all the tailors, shoemakers, brushmakers, matmakers, bookbinders, printers, and carpenters worked and lived; there the "Beehive," because the brother and the boys had built it all alone, as the bees build their own houses. There the "Fish Hut," named from its location near the little pond; the "Schoenburg," named in honor of Count von Schoenburg; the "Sparrow's Nest," in and out of which the many little sparrows, happy girls, fly. The "Chestnut," because it is near a chestnut tree. The "Johannesburg," in honor of the housefather, Johannes, who superintended its erection, and many others. Every year the colony receives thou-

sands of letters from former inmates who now occupy responsible positions. And each letter is signed not only with the name of the writer, but with the name of the house in which they found their happiness, such as George V. O. (Beehive). Theodore S. (Fish Hut). Frederick A. (Old House), or George K. (Chestnut).

Wichern was asked to lecture on his work before the Protestant Assembly at Wittenberg, in 1848. He electrified the meeting by his enthusiastic description of his work. He went into the large cities and spoke before crowded houses, so inspiring the people to active work that within six years over one hundred homes for neglected and incorrigible children were opened. In addition, many homes for young men, "Martha Societies" for poor girls, public libraries, and other institutions were founded.

Then the Wittenberg Assembly placed Wichern at the head of the committee for the propagation of his ideas. The Prussian Government appointed him superintendent of its penal and correctional institutions. To-day his name is honored all over Germany as that of a noble man and a great philanthropist.

The Rauhe House is now a small city, with gardens, parks, gymnasium, natatorium, library, chapel, and many houses, some of them two and three stories high, with towers and verandahs, all neat and clean, and all built by the boys and the "brothers." And it is not a home for the children of the poor alone. Here we find sons of counts, barons, and millionnaires working in a separate building, the Weinberg (vineyard). But only the unmanageable, criminally inclined, evil-minded, such as we in America place in the industrial and reform schools, are admitted. Those who can afford it must pay for their maintenance, but there is no charge for the poor. They are permitted to stay in the institution until their twenty-first year, when they are expected to be able to make an honorable living.

The principle on which the colony works is this: Keep the boys busy with hard, physical work from morning until night so that they have no time for bad thoughts. Tire them out so that they are glad to go to sleep early in the evening. Treat them with firmness, but in all things, remember that love is the predominant spirit which rules the entire colony—C. T. Wettstein, in the *Christian Herald*.

Backsliding begins with back-looking.—*Selected*.

### The Water-Mill.

Listen to the water-mill; all the live long day,  
How the creaking of the wheel, wears the hours away,  
Languidly the water glides, useless on and still,  
Never coming back again to that water-mill.  
And the proverb haunts my mind, like a spell that's cast  
The mill will never grind with the water that is past.  
Take the lesson to yourself, loving hearts and true,  
Golden years are fleeting by; youth is fleeting too.  
Try and make the most of life; lose no honest way,  
Time will never bring to you chances passed away.  
Leave no tender word unsaid, Love while life shall last,  
The mill will never grind with the water that has passed.  
Work while yet the daylight shines, man of strength and will,  
Never does the streamlet glide, useless by the mill;  
Wait not till to-morrow's sun dawns upon your way,  
All that you can call your own, lies in the to-day.  
Power, intellect, and strength, may not, cannot last,  
The mill will never grind with the water that has passed.  
Oh the wasted love of life, that has drifted by,  
Oh the good we might have done, lost without a sigh.  
Love that we might once have saved, with but a single word,  
Thoughts conceived but never penned, perishing unheard.  
Take the lesson to yourself, take oh hold it fast.  
The mill will never grind with the water that has passed.

Rendered by G. Bucton on the S. S. Umzumbi sailing up the East African coast the evening of January 29, 1910.  
J. N. ENGLE.

### Your Mission.

If you cannot be a leaguer,  
Run in haste with swiftest feet,  
Marking well your Master's footsteps,  
Conquering all the foes you meet,  
You can wait among the weary,  
Burdened with the cares of life;  
You can speak kind words to cheer them  
While they wrestle in the strife.  
If you are too young in service  
Now to lead in song and prayer,  
You can lift your eyes to heaven,  
You the cross can gladly bear;  
You can blend your faith with those  
Bending low before the throne;  
You can join with Jesus' chosen,  
You can make His glories known.  
If you have not earthly riches,  
Bursting barns, and stores of wealth;  
If you cannot bless the needy  
With the gifts of life and health,  
You can join in "mercy's" work,  
You can "help" despairing ones;  
You can breathe your Savior's spirit,  
You can show your love for Him.  
If you cannot in the Autumn  
Go to share the harvest toil,  
On a couch of pain and sorrow,  
You shall find the richest soil—  
Soil in which the grain is ripening  
For the faithful reaper's hand;  
Go and gather sheaves for Jesus,  
He has given His command.  
Do not, then, stand longer waiting;  
Here your mission now behold.  
Listen! Jesus now is calling:  
Gather lambs within my fold,  
Go and work within my vineyard,  
Never fear in song and prayer;  
You shall find a field of labor,  
And a crown of life to wear.

—*Selected*.



## OUR YOUNG PEOPLE.

**"To Him That Overcometh."**

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. (Rev. 2:7.)

Be thou faithful unto death, and I will give thee a crown of life. (Rev. 2:10.)

And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved. (Mark 13:13.)

He that overcometh shall not be hurt of the second death. (Rev. 2:11.)

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. 2:17.)

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star. (Rev. 26-28.)

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matt. 19:28.)

Thou hast a few names . . . which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Rev. 3:4, 5.)

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. (Rev. 3:12.)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. 3:21.)

He that overcometh shall inherit these things (new heaven, new earth, new Jerusalem, etc. See Rev. 21:1-6) and I will be his God, and he shall be my son. (Rev. 21:7 R. V.)

What blessed promises to the "way-weary traveler!" What sweet assurance to the faithful soul!

May we be encouraged to keep pressing on in the blessed way, knowing the prize is at the end of the race.

"The burdens of life may be many,  
The frowns of the world may be cold;  
To me it will matter but little,  
When I stand on the streets of gold.

For ages on ages I'll praise Him,  
And never grow weary or old;  
Love crowned I'll abide in His presence,  
When I stand on the streets of gold."

Hallelujah for the prospect! But I'm glad we need not have only the prospect, for we may have a bit of heaven in our

souls even here in this life. "'Tis heaven to know my sins forgiven. Where Jesus is, 'tis heaven there."

Yours in the Master's service,  
ALMA CASSEL.

Brookville, Ohio.

**Encouragement for the Children.**

Dear readers of the Young People's Page. I feel impressed to write a few lines, for the encouragement of the children, as they are near and dear by the ties of nature, and by the ties of love, and Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." So that sounds as though Jesus loved them too.

Now dear children, I come to you in Jesus' name and rejoice to know that the Lord comes to little children too. And it makes me feel happy, when I learn through the VISITOR what little children are doing for Jesus, and what He is doing for them. I often notice how loving they are toward each other while they may have trouble and difficulties among each other. It seems to be so easy for them to forgive and forget. And now, dear children, I want to tell you something that took place last Winter while the revival meetings were going on. While some of the family was gone to meeting we had family worship. Our youngest little girl, Eva, about the age of seven, took part in prayer. While praying she got in earnest and pleaded with the Lord to come to her help. She kept on praying and weeping until she was satisfied that the Lord had come. After she retired to her bed she thought she saw Jesus and three angels, and thought she heard them sing.

It made her feel glad to know that she belonged to Jesus, and this Spring when our love feast was she wanted to join with the brethren and be baptized. She asked our minister if she might be baptized. A few days before the meeting she came and told me about it which was unknown to me. I asked her why she wanted to be baptized. She said, "Because Jesus was." And by the brethren's consent she was received and baptized and is now a little sister with us. Some thought she was too young, but it seems she couldn't give up to have it any other way. I do praise the Lord for what He can do for little children.

The Apostle John says, "My little children, I write unto you that ye sin not." My little children, never think yourselves too young to follow Jesus. Get your father and mother to tell you all about Jesus, and how good He is to care for you and what He will do if you obey him. But perhaps some of you say you are too little to do something for Jesus. But says the dear little verses:

These two little hands,  
What can they do?  
Good things or bad things,  
All the day through;  
Helping or hindering,  
Which of the two?

These two little feet,  
Where do they run?  
Into the shadow,  
Or in the sun?  
Helping or hindering,  
Which have they done?

These two little lips,  
What can they say?  
Good words or cross words,  
Through the whole day?  
Helping or hindering, now  
Which are they?  
From a sister,  
MARY A. VANDERVEER.

**Testimony.**

Dear readers of the VISITOR: I come to you again in the precious name of Jesus who has been so good to me and stood by me all through my long illness, and I can say this morning, I praise God for the health and strength He is restoring to me. O that I may use it all to the honor and glory of God!

I can say there is a peace and satisfaction in serving Jesus that the world cannot give. I want to be a true child of the heavenly King, and let my light so shine that those with whom I come in contact may see that I am indeed a child of God.

I have noticed lately that our Young People's Page has been rather shy of testimonies and articles from the young people. So I was wondering whether we young people do our duty.

"Jesus will help if we try."

So let us all be encouraged and help make the VISITOR as good as we can.

Pray for me that I may be kept humble at Jesus' feet.

MARY J. MAIN.

Yale, Mich., July 18, 1910.

**There's Danger.**

Write it on the liquor store;  
Write it on the prison door;  
Write it in the gin-shop fine;  
Write, aye, write the truthful line—  
Where there's drink there's danger.

Write it on the work-house gate;  
Write it on the school boy's slate;  
Write it on the copybook;  
That the young may at it look—  
Where there's drink there's danger.

Write it on the churchyard mound;  
Where the drink-slain dead are found;  
Write it on the gallows high;  
Write it for all passers-by—  
Where there's drink there's danger.

Write it underneath your feet;  
Up and down the busy street;  
Write it for the great and small;  
In the mansion, cot and hall—  
Where there's drink there's danger.

Write it on our ships which sail,  
Borne along by stream and gale;  
Write it in large letters plain,  
O'er our land and past the main—  
Where's there's drink there's danger.

Write it deep on history's page.  
Write it, patriot, scholar, sage;  
Write it on the Sunday-school;  
Write, ah, write the truthful rule—  
Where there's drink there's danger.

Write it in the house of God;  
Write it on the teeming sod.  
Write it on hill-top and glen;  
Write it with a blood-dip'd pen—  
Where there's drink there's danger.

Write it for our rising youth;  
Write it for the cause of truth;  
Write it for our fatherland;  
Write, 'tis duty's stern command—  
Where's there's drink there's danger.

Write it for bright heaven above;  
Write it for the God of love;  
Write it near the dear fireside;  
Write it too for Christ who died—  
Where there's drink there's danger.  
—Kirtan's Temperance Reciter.



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## NEWS OF CHURCH ACTIVITY.

(Continued from page 5.)

send some fruit and teas of various kinds with us.

The Lord willing, we expect to start for our son's home at Salona, Pa. We hope to have more time to answer letters from now on. We ask you all to be in prayer for us and the work the Lord has called us to. My heart is full of praises to God, and oh, the Comforter that has come to stay, pen can not describe, neither can tongue tell! It is better felt than told. Amen.

Your sister,

MARY J. LONG.

Salona, Pa.

## A Sister's Letter.

Psalm 117, "O praise the Lord all ye nations, praise Him all ye people. For His merciful kindness is great toward us and the truth of the Lord endureth forever. Praise ye the Lord."

This evening while it was raining, I was impressed to write for the VISITOR. I do thank the Lord for the blessing He bestows upon me as His child. I can say with the Psalmist, "I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me therefore will I call upon Him as long as I live."

But, dear reader, we cannot sit upon the stool of ease. We must be about the King's business. My prayer is that the Lord may consecrate my whole life to His service.

I am so thankful for a merciful Father. He knows how much we can bear, and thus He prunes a little here and there, just as the vine is trimmed of its unfruitful branches. So I may be cleansed from all that is not pleasing in the sight of God. We cannot serve two masters.

I have a desire to continue to seek for the deeper things of God and thus to overcome all the evils of this world. The Lord knows our hearts. We can deceive man in many ways, but God we cannot deceive. My prayer is that I may live as the word of God teaches in I Peter 3:1-5, as to how our conversation should be, possessed with a meek and quiet spirit which is in the sight of God of great price.

I am so thankful for the beautiful words of our Saviour there on the mount: "Blessed are the meek for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness for they shall be filled." Thanks be to God that if we hunger and thirst after the good things of our Master we will be well supplied just as the poet sings:

"Blessed are the souls who thirst for grace,  
Hunger and thirst for righteousness;  
They shall be well supplied and fed,  
With living streams and living bread."

Would to God that all who profess the name of Christ would live such godly lives; then the unsaved would not be able to stand. But let us continue in prayer for the unsaved and if our prayer is not answered when we think, we will only enjoy it so much more when it is answered in the Lord's own appointed time. Hoping this will encourage some souls, as I am

many times encouraged with the letters of various kinds in the VISITOR. I remain,

Your sister in Christ,

LIZZIE BASEHORE.

Derry Church, Pa.

## Testimony.

Dear readers: I greet you in the precious name of Jesus. By the help and grace of God I will try and write a short testimony for publication in the VISITOR. I have been impressed to do so for some time. I so much love to read the expressions of other dear ones and find it so encouraging, and as food to my soul. They often express the sentiments of my heart better than I am able to tell them.

I am truly glad for the precious promise we have in God's word that we can be saved. I can truly say, deep down in my heart, the Lord is my helper, and that I am His and He is mine, bless His dear name.

It is thirty years since I gave my heart to Him, but as I look back I see many shortcomings; but I feel thankful to the dear Lord for His keeping power, and for what He has done for me. It seems to have been our lot to come out here to the far West for a short time, not knowing how long, the Lord only knows, and are isolated from the church, our many friends, and part of our family. But my prayer is that it may be all to the honor and glory of God, and that we may keep looking to Jesus who is so willing and able to help us through though the tests and trials may come heavy. His grace is sufficient to carry us through, bless His name. Man may deceive us but God's promises are true. I pray that I may not become discouraged nor falter by the way, for oh, the Lord is so precious to me. I want to lean harder on Him. I often think of the hymn which says: "Let me lean harder on thee, dear Lord." Though the trials sometimes come so heavy that it almost seems we cannot bear them, but when we go to the Lord in earnest prayer He always brightens things up again. Often I am here in the house alone. I take my precious Bible and read from its sacred pages and meditate on the good things above; then I am made to think that all in this old world is vanishable. Give me Jesus. O it is so blessed to talk with Jesus. While I cannot talk well in public, and at times I feel my lack in that, yet the Lord knows my heart, and that I want to be a true child of His, and want to learn more of His ways.

Pray for us that we may be faithful and true to His calling.

Yours in His service,

ANNA HOKE.

Manzanola, Colo.

God's way is best.  
How long I spent in learning  
'Twas only for my highest good He planned,  
And all the while His loving heart was yearning  
That He might lead me gently by the hand,  
And end unrest.

His way is best.  
When I shall cross the river,  
And see my King, my Savior, face to face,  
I'll praise His name forever and forever  
For all the way He led, for all the grace  
With which He blessed.

—Selected.



**From J. H. Myers.**

In Genesis 8:22 we read: "While the earth remaineth seed time and harvest and cold and heat, and Summer and Winter, and day and night shall not cease." God has wisely created this globe on which we live. We somehow like the thought of Spring and seedtime. If we sow we have a hope of reaping. Yet sowing is first, harvest fellows. It may not be plentiful yet if we have done our work in sowing correctly we can feel satisfied.

We came to this country, Texas, on October 8, 1909, and experienced considerable of Winter. Spring came and we planted and sowed. For a while we rejoiced to see the speedy growth of our planting; but the rain showers went by on all sides—once in a while a little shower came to us. Our garden looked so fine but our returns were small. We raised our potatoes six weeks ago. We have God's word fulfilled: we have harvest. If there had been more rain the yield would be more plentiful.

We are in a new country and our worst enemies for vegetables are the rabbits. Oh, they are so numerous! They eat the corn, peanuts, sweet potatoes, cabbage, cantaloupes, water-mellons—oh, I don't know what they don't destroy. But God's word is fulfilled to us. But sow we will: they don't eat all because we can grow so much. We pray you, come, settle in here and help to destroy them. The jack rabbit is the worst.

But we believe God's word. This is July 3, and we feel to rejoice in the hope of sowing for a second crop by the first of September, or, if we get rain as it is promised, the last of August to plant another crop about the same as we did in February and March, our spring. We have sugar-cane sowed that is ready to cut and harvest for feed, and then when rains come it will sprout and make another crop. We have three kinds of cow peas that are fine. There will be acres of them sown about September. They are a fertilizer and if you don't chose to harvest them you turn your cattle in and they are fine for them—are worth ten to fifteen dollars per ton.

I praise God for what I enjoy; we were to service this forenoon, only four members being present, a small congregation of about twenty. Bro. Peter Fike preached from Matt. 9: 13. Our meetings are small. How it stirs us when we read of the many love feasts—the Summer of joys—you dear ones have; God bless you, in the

service in old Pennsylvania. We know we have those there who can communicate the power of God upon us. This was so manifested in my sickness in the latter part of March. I was healed by the power of God. Oh, the springs of joy! They flow all the while. I have just received a letter from Bro. David Eyer of Pennsylvania. He has watered the lilies by the way. God bless him. Not long since we had a letter from Bro. S. E. Brehm. He has had Winter, but thank God he is enjoying Summer. We should mention others who have so kindly remembered us. Bro. William Kreider and others.

It is now over fifty-three years since I have been sowing spiritually and my work may soon be done. I did not come to Texas to lay up treasures upon earth. It was mostly for my health, and I have been wonderfully helped. My wife, as well as myself, is much heartier.

What I long for most is to enjoy fellowship in the service of God. We hope there will be others to come in here and make this their home. We feel glad to think that in a few weeks we will sow and plant our Fall and Winter vegetables, and we hope to enjoy the Winter better than we did the past. We hope the loved ones will continue to communicate with us as the Spirit of God may direct, for God is well pleased with loving sacrifices. Love to all. Pray for us.

JOHN H. MYERS.

July 3, 1910.

**A Dime's Worth of Happiness.**

During our meeting at Columbus, Georgia, a man who was saved in the meeting, gave me this story. He said: "I used to be a drunkard, but I haven't touched liquor for years. As I started into a saloon to buy a drink of liquor with my last dime, a poor, pale, drunkard's child, standing at the door, begged me for help. Having only one dime, and the cruel appetite for drink calling, I turned my back on the pale face, dropped my dime on the saloon counter and asked for a drink, but I could not keep the little pale face out of my mind. When the drink was poured out, I said to the saloonkeeper: 'I have decided not to take it. I will give this dime to the poor little girl at the door.' I went back to find her, and she was gone. The thought of my own little girl, with her drunken father, came to me, and I said: 'I will spend this dime for her.' I went out on the street and spent the dime for candy and apples, and went home

sober. As my children gathered about my knee, happy over the little present I had brought them, the tears started down by cheeks. My wife, rejoicing in the fact that I had come home sober, came up and said: 'Dave, what are you crying about? The rest of us are very happy.' I said: 'I was just thinking how happy the price of one drink of liquor could make my whole family, and how many dimes I have spent.' I then and there promised my wife and children never to touch another drop, and to bring the dimes home to make them happy."—*Sel.*

**The Spiritual Conditions of a Powerful Service.**

I would naturally begin this brief course of addresses by saying something to you on the subject of the study of the Word in its devotional aspect. I think that is one of the first conditions of successful service, and of being well-pleasing in the sight of God. In fact, there are some remarkable testimonies in the Scriptures on that subject.

It is a very notable fact that three times in the Holy Scriptures we are told that the secret of universal prosperity is devout meditation upon the Holy Scriptures. In the first chapter of Joshua, God told Joshua that he was to take the book of the law and meditate on it day and night, and that so doing he should be prosperous and strong. Then in the first Psalm, we are told that the man whose delight is in the law of the Lord and who meditates on it day and night shall be like a tree planted by the rivers of water. . . . and whatsoever he doeth shall prosper. That is the second instance. Then the third instance is in the first chapter of James, Whosoever looketh into the perfect law of liberty shall be blessed in his deed.

So here you have great representative cases in which peculiar blessing and prosperity are promised to those who devoutly meditate upon the Scriptures. And it is a peculiar fact that this promise to Joshua was given when he was about to attempt a great leadership. In the first psalm it refers to the fruit-bearing beauty of a holy life, and in the first chapter of James it has reference to a profound insight into one's own spiritual condition. When you take the three things together it shows the blessings of a devout meditation on the Scriptures. If you want to know yourself, here is your mirror; if you want to be fruitful, here is your tree of life; if you want to take up great enterprises,



here is the secret of your courageous confidence and assured success.

Now, you remember that God is represented as saying: "Thou hast magnified thy word above all thy name." I suppose that means the Scriptures better represent God as a revelation than anything else. Up to the time of the incarnation of Christ, the written Word of God was magnified as the finest and clearest and fullest exhibition of the name of God which means His nature. Name and nature as applied to God are equivalent. A man with us may be named Brown when he is white. But God's name and God's nature are interchangeable.

Now, I want to say a few words to you this morning upon the devout study of the Scriptures, not simply an intellectual study. I think one of the greatest evils in the midst of the church is the dependence upon the mere intellectual and analytical process of study. The Word of God is treated by very many as if it were on a level with other books, and so to be examined. And so they enter upon an analysis which sometimes amounts to dissection, and so sacrifice the vital principle in the analysis. Any analysis which is not accompanied by synthesis, any taking to pieces which does not build up, which sacrifices the unity, is fatal to Bible study.

I think one of the most wonderful things about the Bible is its unity; one of the last things you would expect would be unity. A book that was prepared through a series of fifteen or twenty centuries, contains sixty-six different parts and more than forty human authors speaking different languages and in different parts of the world, and in the nature of the case, never meeting together to consult about laudable objects or to conspire as to evil objects. A book prepared under those circumstances could not be expected to have any unity, and humanly speaking, it would be impossible.

The only way to account for the unity of the Word of God is just as you account for the cathedrals of Europe of the pyramids of Egypt. Some architectural mind planned those buildings and the workmen only carried out the plans, simply following the specifications. The moment you accept the first verse of Hebrews, "God, having of old time spoken . . ." the difficulty is solved. And it is a principle of philosophy that any hypothesis that answers all the questions . . . may be accepted as a fact. That is the way that a great deal of truth

in the universe has been proved. Kepler applied seventeen hypotheses to the planetary and solar motions and when he applied the eighteenth he found a key to a door that had been closed for thousands of years. Whenever you find a theory that answers to the facts in regard to the Word of God do not forsake that theory for any other supposition which leaves you only in a maze of difficulties.

If you accept the Bible as the word of God, there is a great clearing away; any other hypothesis leads you into a great quagmire of difficulties. And therefore I commend to you the confidence I have in the Word of God, an inspired book from beginning to end.

Now, we have a great deal to say about verbal inspiration, a doctrine which is much misunderstood. It does not mean that every word represents the word of God. Verbal inspiration means simply this: that you can rely on the Bible as the word of God, that God by His Spirit oversaw the language used in the Holy Scriptures.

I want you to think of the word of God as sacred, and take off the shoes from your feet when you stand before the burning bush in which the language is enflamed, and learn to tread softly wherever God goes before.

It is a proved fact that God can teach. Our Lord said, "I thank thee, O Father, that thou hast hidden these things from the wise and understanding, and didst reveal them unto babes." Are you willing to be a babe, and acknowledge the incapacity of your own intellect, however well trained it may be . . . and that nobody but the Holy Spirit can illumine the soul? When you get there, God has great discoveries for you. Now I have been at this study since I was a boy of twelve, when I was first turned to Christ. I never take up the word of God without lifting up my heart to God for help. I have not done it in all those fifty years.

This is a great book that we are going to study. May the Lord give us grace and help devoutly to carry on our search. Amen.—*Selected.*

It is related that Andrew Fuller once asked an old friend for money for foreign missions. He replied, "I will give you five pounds, Andrew, seeing it is you." Fuller handed it back, saying, "I will take nothing, seeing it is I." The friend replied, "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Christ."—*Selected.*

### The Blessings of Obedience.

Obedience is the secret of happiness. Obedience is the secret of salvation.

We cannot be God's children unless we obey his word. Christ says, "He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." When Christ was asked how he could manifest himself to his disciples and not to the world, he answered and said: "If a man love me he will keep my words (that is to obey him), my Father will love him and we will come unto him and make our abode with him."

Is there a blessing connected with this simple obedience to God's word? Yes, certainly. First, an association with God, and at last actually living with him. That blessings always follow obedience to God we will prove by examining the lives of some of the men pictured in the word of God.

Because the "Character of Elijah" is the subject for to-night, we will notice him first. Let us examine some of the things that he did, that were evidently very trying and testing in their nature.

First we find him, at the command of God, warning a king of his wickedness. Next we see him following the same commander, facing a throng of deceived people and over four hundred false prophets, still obeying God at the risk of his own life, and yet, again he warns the wicked king and foretells his destiny, and thus we find him all through his life of trials and seclusions always serving God. Was there not a blessing at the end? Yes. He was not only cared for by the ravens at Cherith and by the widow in Zarephath, but all through his earthly career, and the excellence of his departure from this world far counter-balances all his trials and hardships he endured on earth. He was carried off in a flaming heavenly chariot without death and the last we see of him is in consultation with Moses and our divine Master on the Mount of Transfiguration.

Now let us notice Paul. First we see him as a wicked man, consenting to Stephen's death, and then we see him again still a wicked, zealous, deceived man on his way to Damascus to persecute the Christians. But God plays a part in this journey. Saul is smitten to the earth, when he sees the face of Christ and hears him speak these words, "Saul, Saul, why persecutest thou me?" Saul answers in a



very reasonable way, "What wilt thou have me to do, Lord?" Jesus says: "Arise, go into the city and it will be told thee what to do." Did Paul go? Certainly. Would there have been a blessing for him if he had answered, "I will not go, Lord." Certainly not. If Paul would have listened to God's commands and answered them like we do now, as: "I cannot go," or "I haven't time," or "what will people think," he certainly would never have been the author of all those beautiful inspired writings of his that we find in the Bible.

We find that Paul obeyed God afterward, regardless of what men thought; regardless of persecutions. Was there a blessing connected with all this? Let Paul answer for himself. When death drew near and he wrote his last letter to his son Timothy he said: "I am now ready to be offered: and the time of my departure is at hand. I have fought a good fight, I have finished my course"—the course that God had placed before him to follow—"I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day. Do we suppose that Paul looked back with regrets for all the persecutions he had suffered? No he did not. But he did look forward into the future and there saw the blessings that he would enjoy for his faithfulness to his creator.

Last, but by no means least, we will notice God's own Son. Do you then suppose that he was not tempted to be proud of his many wonderful works? Do you suppose that he was not tempted to give up his mission in this world to gain riches, honor, and to use his great power for his own benefit? Ah! Yes. We believe that the devil tempted him with all the powers of hell. Put yourself in his place for a moment when he was a man on this earth.

Could you have borne what Christ did? I think we would all have been unequal to the task. When he was groaning in the garden and praying that God might spare him that awful suffering, notice his submissive words: "Not my will but thine be done." He remained obedient to the very end and removed that awful curse from you and me, and we go free if we accept his shed blood, if we allow ourselves to be cleansed, if we obey his commands.

If Christ has done so much for us, how can we be so ignorant—how can we be so foolish—how can we be so depraved as not to obey the Christ who of his own will took our sins up-

on himself, and now is so full of love toward us as to stand at the right hand of God and intercede for our souls? His way has been trod before us and has been proved a highway of happiness and holiness. Those who travel it, never look back with regrets when they reach their journey's end. None regret the good they have done for Christ. Christ says: "My yoke is easy and my burden is light," and "I will not allow you to be tempted above that which ye are able to bear." Give Christ a place in your heart, and he will live a life for you that is worth living, and not until then will you know what life is, for "he hath the Son hath life, but he that hath not the Son hath not seen life."—*Emma Richards, in Gospel Herald.*

#### Sanctification.

Sanctification is a desirable grace and should be a coveted experience. There is a sense in which it is instantaneous, and there is also a sense in which it is gradual or progressive. The moment Jesus Christ is accepted as Saviour and Lord by the penitent, he is justified and regenerated by faith, and simultaneously with justification, sanctification begins. It is a conscious and life-long possession to the faithful Christian. It gives him immense power to live right, and to exemplify the life of Jesus Christ. It gives him a special endowment, of grace, of wisdom, of resources, of light, of life, of joy, of soul rest and of victory. Its possibilities are infinite, and run parallel with grace and eternity. There will be always more to follow. Grace is inexhaustible and also boundless. That gives latitude and inspiration. Oh how rapidly one should grow in grace, under such conditions and prospects. What forward and upward strides in the divine life should be made. We should not continuously remain in the initial stage of grace, but we should press on even unto perfection.

This "pressing" should be definite and purposeful. Perfection in love should be the goal aimed at, and possessed. The man who fails to go forward, is handicapped and weakened, his growth in the Christian graces very much stunted. We should become established in holiness. We should daily become more Christ-like and Christ-full until that day shall come when we shall be like Him in all the glory of His perfect character and spotless holiness. Growth and advancement is a proof of life—or normal life. In this particular our growth is life-long, until we shall

stand complete in all the immaculate holiness of His pure and divine character.

*"Teach me to love thee as thine angels love,*

*Only holy passion filling all my frame,  
The kindling of the heaven descended*

*Dove*

*My heart an altar, and thy love the flame."* —Selected.

#### Human Weakness versus Personal Wickedness.

Loose views of the cardinal doctrine of the atonement lead to loose views of the doctrine of sin, and vice versa is also true. Many impure actions are ascribed to human weakness, when in fact they are the direct result of meditated and planned wickedness. There is no justification for sinning on the part of such who profess to be the children of God. David entered no excuse or apology to men nor to God for his abominable crime. But he called it "sin," "blood guiltiness." Even though he had not caused an untimely and unjustifiable death, he would, nevertheless, have been guilty of an atrocious and abominable sin. Sin is sin, no matter under what circumstances it is committed. The Word of God nowhere speaks of sin as a human weakness, as a deviation from strict morality, but it regards it, and speaks of it as a violation of God's law, and a grievous wrong committed against one's soul. Joseph Cook used to say: "If a man is mean, he is mean, and he knows that he means to be mean."

So if a man is wicked at heart, and he who commits sin is wicked at heart, for all sin springs from a wicked heart, he is wicked, and he means to be wicked, and he knows that he means to be wicked. Frequently you hear men say when they fall into a sinful course, "We can not help it; it is a weakness," and that is their apology for their evil deeds, and they try to justify themselves in their wickedness. Such a course of procedure only makes matters worse, for it not only reveals a greater degree of guilt, but the perversity of their hearts, the blindness of their minds, and the deliberate and desperate meanness and sinfulness of their nature. The Prodigal Son admitted and confessed his guilt and sin. Sensible people turn away in disgust from such arrogance, and downright dishonesty of heart, when attempts are made to ascribe the commission of sin to a constitutional weakness. Such a turn of affairs only aggravates the heinousness of the sins committed, for lying about sin or



about the cause leading to sin is no palliation for sin, much less is it a justification for its commission.

Such individuals are far from penitence and reconciliation. They may show signs of remorse because they were caught in their sins, and may, in a way, feel ashamed because of the exposure, but it reveals a lack of the first element of true repentance. That may be one way of showing brazen-facedness and obduracy of heart. If the exposure could be removed, such individuals would continue in their evil way. O sin, sin, what an evil thou art! How thou dost corrupt the mind, the heart and the body, and vitiate the life. O thou child of hell, what ruin thou dost produce in the lives of men. O thou enemy of all righteousness, how relentless is thy purpose. O sin, how terrible thou art that Christ had to die to conquer thee. —*Evangelical Messenger.*

ONE MAN'S CROP.—And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. Fifty years ago Hiram Bingham and his wife went from Hawaii to Gilbert Islands, then inhabited by a tribe of cannibals, "sullen, passionate, cruel, and treacherous," as they were described by navigators of that day. Last November 30,000 Christian Gilbertese met to celebrate the emergence of their race from savagery to civilization. All the pastors of these people have been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold; 2,000 religious books are bought annually. At the time of Dr. Bingham's semi-centennial jubilee he received a letter of love and gratitude from the islanders. This is the record of one man.—*From Sabbath Reading.*

#### Subscription Credits.

From May 10 to July 19.

J. M. Wenger, C. A. Melhorn, J. Emenheiser, John Shank, B. F. Thuma, Mrs. Jacob Gish, Anna Fought, Webb Rommel, Jno. S. Wiles, Abm. A. Koser, Mary Bert, A. J. Miller, Noah W. Mummau, Levi Hershey, Mrs. M. Wingert, John Harley, Wm. Asper, C. E. Snoke, Mrs. Emma Leshner, Mary Lohnes, R. N. Hostetter, Sarah Wingert, Geo. Reist, D. W. Heise (benevolent), Margaret Swalm, John M. Welty, Lizzie Good, Mrs. Wm. Werner, Mrs. Annie Cordell, Annie Mary Brandt, Eli M. Ginder, Irwin Gramm, Rufus Kanode, Emma Sollenberger, Saml. Lebeck, Martha Bricker, John F. Keeton, Mrs. Rachel Horner, Samuel Haugh (and benevolent), G. V. Decker, Herbert Rose, Harvey Wittle, Catherine Strauser, Anna Heisey, Fanny L. Wenger, Gottfried Gedke, Lydia S. Heisey (benevolent), Wm. Hess, Anthony Huth, Roscoe Royer, Carl Baker, John Martin, Cyrus Dean, Anna Cockley, Mary Engle, Daniel H. Engle, P. A. N. Sen, Sarah Stuckey, Jere Brandt, Bertha W. Eshelman, Clara Longenecker, Wm. H. Miller, Laura B. Wilcox, Minnie E. Engle, Annie Nelson, B. B. Gish, Martin Keisel, Isaiah S. Eby, John Keefer, Samuel Eyer, Z. P. Rodes, P. H. Doner (benevolent), Saml. C. Baker, Mary E. Sollenberger, Catherine Rider, L. A. Cheeseman, Henry Zook, John O. Wenger, Susan McCleary, B. A. Brumbaugh.

KOREAN CROPS.—And others fell upon the good ground, and yielded fruit. Absence from home and from religious surroundings apparently does not whither the grace of giving in the Korean heart. In the year 1905, 1,033 Koreans—men, women, and children—emigrated to Yucatan, Mexico. In this number were four Christians. In the last fiscal year over two hundred and fifty Christians were added to the church roll, and these Koreans recently established a Korean Presbyterian Mission Home in the City of Merida, Mexico. Funds sufficient were raised to bring from Los Angeles, California, two evangelists, all expenses paid. We doubt whether this can be paralleled by any body of emigrants the world over.—*Selected.*

### REPORTS OF FUNDS.

#### Messiah Orphanage.

Report for June, 1910.

Jacob Loutenslayer, Salona, Pa., \$1; Lafayette Shoaltz, Forks Road, Ont., \$1.30; Cathrine Kohl, Gratersford, Pa., \$1; Joseph Tyson, Gratersford, Pa., \$1; Valley Chapel Sunday-school, Canton, O., \$4.63; Sr. Daniel Gish, Buffalo, N. Y., \$2; Roxena Anger, Buffalo, N. Y., 50 cents; Lillian C. Baker, Batteaux, Ont., \$1; Susan Beck, Waynesboro, Pa., \$5; Catherine Eyer, Rowenna, Pa., \$1; donation box, \$3.48; In His Name, Oakland, Kans., \$1; Brethren Sunday-school, Lykens Valley, Pa., \$15; Air Hill Sunday-school, Franklin county, Pa., \$51; Susan Rodes, Clarence Center, N. Y., \$5; Ella Steckley, Bethesda, Ont., 25 cents; Homer Engle, Abilene, Kans., \$1; William A. Mell, Lebanon, Pa., \$2; Mary E. Bert, Chicago, Ill., \$1; J. N. Engle, Abilene, Kans., \$5; Christian Esphenshade, Union Deposit, Pa., \$1; a sister, Harrisburg, Pa., \$1; Jacob S. Foltz, Lebanon, Pa., \$3.

D. M. Book,  
Treasurer.

Hummelstown, Pa.

#### Philadelphia Mission.

Report for July, 1910.

Balance on hand, ..... \$20.70.

#### RECEIPTS.

A brother, Florin, Pa., \$8; a brother, Ohio, \$1.25; a brother, Philadelphia, Pa., \$7; a sister, Philadelphia, Pa., \$2.75; offering, \$10.81; cash, \$8; cash, 97 cents. Total, \$59.48.

#### EXPENSES.

Groceries, etc., \$33.09; gas, \$1.75; Mission expenses, \$10.20; for poor, \$2.75. Total, \$47.79.

Balance on hand, ..... \$11.69.

#### OTHER DONATIONS.

A sister, Philadelphia, Pa., vegetables.

Dear Brethren and Sisters: Greeting in the precious name of Him who said, "The eternal God is thy refuge, and underneath thee are the everlasting arms." Another month has passed again, and surely we can say, God does supply the needs of His true children. We are glad to tell you that Bro. and Sr. Wenger have now come to take charge of the work here, and we surely wish them God's choicest blessing. We hope and trust the dear ones will continue to pray, and also lend a helping hand, that the work may go on, and prosper, not only in temporal affairs but also spiritually, that many precious souls may be born into the kingdom. We give you all a hearty invitation to visit the Mission, for surely your presence would be an encouragement to the workers. Remember us at a throne of grace.

Yours in Christian love,  
SARAH EICHELBERGER.  
SUSANNA LANDIS.

### MARRIAGES.

SNAVELY—DOURTE.—On July 9, 1910, at the home of the groom, Bro. Jacob B. Snavely and Sr. Mary A. Dourte, both of Rapho township, Lancaster county, Pa., were united in marriage, Eld. Henry B. Hoffer, of near Mt. Joy, officiating.

CLARK—PFAFF.—Married on July 18, 1910, by A. Bearss, at his residence in Bertie, Ont., Mr. Otto J. Clark to Miss Edith Pfaff, all of Ridgeway, Ont., formerly of Buffalo, N. Y.

### OBITUARIES.

HOFFER.—Sr. Mary B. Hoffer, wife of the late Geo. Hoffer, died at the home of Bro. Joseph B. Ginder, near Mastersonville, Pa., on June 18, 1910, aged 80 years, 2 months and 29 days. Deceased was a consistent member of the Mennonite Church for many years. Funeral services were held in the Mennonite church at Manheim, conducted by Bro. Jacob Brubaker, of Lawn, Lebanon county, and Joseph Boll and John B. Snavely, of the Mennonite Brethren. Text, Phil. 1:21. Interment at Hernley's cemetery north of Manheim.

BURTCH.—A sad drowning accident occurred near Winger, Ont., June 19, 1910, whereby Frank Burtch, only child of Bro. Webster and Sr. Martha Burtch, lost his life. While in the creek bathing he was overtaken with cramps, resulting in his death. He was aged 15 years, 6 months and 2 days. He was saved and baptized when he was about eight years old, being a member of the Brethren in Christ church. The funeral service was conducted by Bro. John Sider. Text, John 14:18, and Bro. Noah Zook. Text, I. Cor. 15:28. Interment in nearby cemetery.

SWALM.—On May 5, 1910, Sarah, beloved wife of Bro. Isaac Swalm, Duntroon, Ont., died, aged 39 years and 1 day. Deceased was married December 22, 1909, at the Buffalo Mission, and came to her home near Duntroon on —. She was converted and united with the Brethren in Christ nearly two years ago. Although not a robust person, yet she seemed to enjoy quite good health until February when she contracted a heavy cold from which she never rallied, a complication of diseases setting in which in spite of the best of care terminated in dropsy of the heart. Three weeks previous to her death they thought it advisable to remove her to G. and M. hospital, where she remained until death. She bore her affliction with Christian resignation to God's will, and at times as strength would allow would talk very comforting to her loved ones of the blessed hope beyond, telling them to meet her in heaven. Deceased leaves a husband and two step-children, whom she dearly loved, a widowed mother and one sister. The brother and family have the sympathy of the community as they are now bereft of the second wife and mother. Services by the home brethren from I. Cor. 15:22, 23. Interment in sixth line cemetery.

Sister, thou wast mild and lovely,  
Gentle as the Summer breeze;  
Pleasant as the air of evening,  
As it floats among the trees.

Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
Thou no more wilt joint our number,  
Thou no more our songs shall know.

Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

Yet again we hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.